

DAVID'S
STRAIT.
A SERMON PREACHED
at Paul's Croft, July 8, 1622.

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MATTHEW 10: 34
And he said unto his discipules, If any man come after me,
let him not think that he cometh to have ease: but rather that he shall
have tribulation.



EDWARD
GRIMSTAD
Printer to the University of Cambridge
and to the Society of Friends.

Castilest floris nobis
sed in quietate est foribus
and non in quietate

Qui facit in quietate

Qui facit in quietate
et qui facit in quietate

TO THE RIGHT
VVORSHIPFVLL,
M^r MAIOR of the City of
Couentry: and therest, Worshipfull
Aldermen, and Sherifffes of that
INCORPORATION:

S. B. wisheth encrease of grace in this life,
and assurance of glory in the life to come.

RIGHT WORSHIPPULL:



Hen I first deliuered
that smal Treatise
by word of mouth; it
was the farbest part
of my thought, euer
to adventure the ex-
posall of it to the view
of any, as considering
mine owne weaknes and the worlds pecuill-
nesse. But it fared with this Sermon as with
a Meteor, which being gently drawne up by

Az

the

TO the right
worshippull
Maior of the
City of Couen-
try and the
rest with the
Ful

THE EPISTE

the kindly beate of the Sunne, resides for a
time in the Ayre, and bath there indeed a bee-
ing, but shineth not, till kindled by the Anti-
peristasis and circumstant cold of the ayre :
So this my Labour receiving some warmth and
beeing, by the gentle breath, and vndeserued ap-
probation of some, was not yet seene of the
world, vntill it tooke fire by some, who being (at
the deliuery of it) circumstant, aid in their
causesse and vndeserued bumours, giue such
cold entertainment vnto both it and me, that
I was by the vulgar reported to bee
taken by the great Fleet, or at the least
shrewdly encountred. Whereupon I thought it
fit (for mine owne defence, and satisfaction of
others) that the things before demissa per au-
rem, shoulde now oculis subiecta fidelibus,
that what was before in the aire and in the
ear, shoulde now be in the eye, that the Christi-
an Reader may iudge whether it deserued re-
proofe or censure, yea, or no : and whether
berein I haue laboured to keepe a good con-
science toward God and men, I appeale to
the iudgements of them, who being cleare of any
thing

DEDICATORIE.

thing against which I might seeme to inueigl,
are fittest, and the onely competent Judges in
this kind. Your Worships can (I trust) beare me
witnesse, that I never amongst you for these ma-
ny years, haue shewd my selfe any way to be of a
factious and a turbulent spirit, but haue al-
ways laboured and prayed for the peace of Ie-
rusalem, and hope to prosper the better because
I loue her. Now when these forenamed pas-
sages had caused me ~~ever~~ ^{ever} to be suspic^tion, willing,
nilling, for my owne safeguard to adiudge this
poore booke to be prest (although I might haue
seemed wise in choice of some greater patro-
nage,) I thought fittest to appropriate some
part of my labours to this place, where I was
borne, brought vp, and haue spent my dayes
ever since I was called first to the Ministery,
and so much the rather in regard of your vnde-
serued loues, which I can neyther deny nor
conceale lest I should be iniurious, and also
your godly and religious dispositions (wherein
this City doth equal, without flattery be it spo-
ken,) the most ciuily governed, or most emi-
nently religious places of this Kingdome.

THE EPISTLE.

Such as it is it pleades in my name, and I in the name of Truth, that it may finde acceptance with your Worships and as many as loue the truth, and if in any thing I shall be blamed, I will not bee so presumptuous as with Pilate, to say, What I haue written, I haue written; but as the Ecclesiastical Historian, If I haue done well, it is that which I desired, but if slenderly and meanly, it is that which I could attaine vnto. If hereby any (taking paines to reade it) shall receape any benefit, it shall be a full satisfaction for my labour and the comfort of my heart. Now the God of loue and peace multiply his blessings vpon this City, that it may be happy in gouernment, holy in profession, the true member of the mysticall body of Christ, partaking the promises of godlinesse, euен those of this life and of the life to come: Euens so be it Lord Iesus. Amen, Amen.

Tour Worships in all Christian
duties to be commanded,
Samuel Buggs.



DAVIDS STRAIT.

2 SAM. 24. 14.

And David said unto God, I am in a great strait.



Here is a two-fold euill whereunto all the sonnes of Adam are subiect as long as they liue in these houses of Clay, *malum corps*, and *malum pane*, an euill of sin, and an euill of punishment; Semblable whereunto the

whole duty of man, is comprised in these two words, *wixu ætixu*; a patient bearing of the euill of affliction, and a conscientiale forbearing the euill of sinne.

In this active and passive life (as all other Saints and Servants of God) so David a man after his owne heart was much exercised, wherein hee so carried himselfe, that much praise and renown did accrue both to his worthy person, and holy profession.

In

In the passiuе part of his life, *Qui hominum patientior, aut qui tolerantior?* Mecke as a Done in persecution, mild as a Lambe in prosecution of his hate-worthy enemies; especially toward Saul, when God had put him into his hands, hee was so farre from touching his person, as that hee was content to sit downe with much wrong, and bee the sole patient of vndeserued hatred.

James 3.2.

2 Sam. 11.4.
& 12.9.

But for the actiuе part, as *In many things we offend all*; so David himselfe was faulty in two maine matters: for being made King of his hopes, hee offended in the matter of Uriah the Hittite, whom he wronged in his *second selfe*, defiling his wife; and after in *his owne selfe*, betraying his lie, & slaying him with the sword of the children of Ammon. And now againe is mentioned (to make vp his sinnes a number,) a second sinne of *numbering the people*, from which sinne because by dissuasion he would not be hindred, wrath was gone out from God, and he could not be helped.

Gad the Seer was sent in the morning vnto him to propound a *hard (and yet necessary) choice* of three, and those most fearfull euils: *Muds, Moleys, Famine* for three yeares, *Warre* for three months, *Pestilence* for three daies.

By these fearfull punishments as by thunder David being awaked from his security, and from the wine of selfe-conceit, wherewith Satan had before intoxicated him, hearing this terrible en-
bassage

1 Chron. 21. 1.

Davids strait.

3

bassage opens his eyes, and seeing three such furies of Hell aduancing towards him, cries out in the anguish and bitterness of a perplexed soule,
I am in a great strait.

Which few words, though may seeme at the first sight hard as the rocke in the wildernesse, yet haue I discouered flowing thereout as from *Eden*, fourre severall stremes; wherein a Christian may wash like *Naaman*, and bee *cleansed*; or like the blind man, and returne *seeing*; prouided, that wash both hands, and head, to *giue attention*, and *yeeld practice* to the remarkable points herein contained.

1 *Quo peccato incidit*: How *David* came into this *strait*.

2 *Quo animo apprehenderit*: How he *conceiuued* of this *strait*.

3 *Quâ patientiâ pertulerit*: How he *bare* this *strait*.

4 *Quâ prudentiâ euaserit*: How he *gat out of* this *strait*.

The first is for *admonition*: the second for *instruction*: the third for *imitation*: the fourth for *consolation*: Euyer of them being compouned by your Christian wisedome, as by the Art of the cunning Apothecarie, may either serue as an *Antidote* to preuent sinne, or a *Cordiall* to such as haue surfetted on the *sowre grape of Sinne*.

This text is then a fit place for a Preacher of
B Repentance,

Dauids strait.

for here is much water, wherein if I shall wade but shallow, it is not that I feare to wet my feet, (for to doe any good *I am yours as you are Christs,*) but I haue iust cause to feare that either some stormes of your molested patience, or my fainting heart through mine owne weaknesse, may sinke both me and my poore meditations to the bottome.

I

Phyf.1.

Mat.10.29.

Gen.28.16.

How Dauid fell into this straite: Some there haue beeene who as they were ignorant of the worlds originall, so also of the rule and gouernment of the same; and did therefore farther many particular passages vpon fatall necessity. But Aristotle and the rest which followed Etiam comiteratione, did soundly confute and worthily explode this their error, as finding a necessity of the dependance of all effects vpon some certaine causes, which yet they being but flesh and blood, discerned onely to be naturall. But we who haue the true prospective glasse of the word of God, may easily discerne, though a farre off, a supreme power guiding and ruling all particular occurrences whatsoeuer, *to the fall of a sparrow from the house, or a haire from our heads,* which as it hath an interest in all things, so also in this strait of Dauid: that as Jacob speakes, *The Lord is in this place and I knew it not;* so the Lord had a hand in this strait, though men be not aware of it.

For warre, I know it is oftentimes the cursed issue of boundlesse ambition, as it was in Alexander.

Vnus

*Vnus Pelleo iuueni non sufficit orbis
Æstuat infelix angusto limite mundi.*

Luu. Sat. 10.

Or as in the *Romanes* that they might be *rerum Domini*; or as in the proud race of *Ottoman*, now aduancing his *Moony standards* in *Polonia*.

Or else it may bee conceiued by the seed of *conetousnesse*, as in *Pyrrhus* the *Epyrote*, *Philip* of *Macedon* to grow rich by the spoile of others, as though *God* and *Nature* had giuen them the impropriation of all. Or else this fire may bee begotten by *collision* of *flint* and *steele*, as in *Simeon* and *Leuy* to reuenge the rape of *Dinah*; or as in *Saul* who smote the *Amalekites* for a former iniurie proffered to the wandring *Israelites*. But at this time there was no *warre* in hand, or if there had, the *arme* of *Israel* and his *bow* was so strong, that had Almighty *God* stood but as an indifferent spectator, the *glory* could not in all probability haue departed from *Israel*.

Gen. 34.25.
1 Sam. 15.

For *Famine*, it may proceed from the supine negligence of a people who had rather *begge* then *labour*, yea, almost *sterue* then *labour*, and so live idly, *quasi per se daret omnia tellus*: or else when some shall *labour*, and others eat the *labours* of their *hands*. When *Gideons* wheat without hiding shall feed *Midian*, or the *Chaldaens* and *Sabeans* spoile *Job* of his *Cattell* and prouision. Or by the horrible *gluttony*, *drunkennesse*, and *excesse* of the

2

Ouid.

Iudg. 6.11.

Job 1.15.17.

Act 11. 28.

In vita Claudi.

time by prodigious & prodigall vsage of the good creatures of God, as it came to passe in the daies of *Claudius Cesar*, of whom *Xiphiline* reports that he was wont *indulgere cōsumis effusissime*. But there was now no *Famine*, that for the *Gibeonites* being staied by attonement, as appeares, *Cap. 21*. The land now gaue her increase, and *abounding* (as it did) with *milke and honey*, might bee a sufficient *Cornucopia* to relieue all the families of *Israell*. So that neither *nature* on the one side, nor *men* on the other were like to be the cause of this *strait*: this by way of probability.

3

Amos 3.6.

Pestilence, when I consider this last *plague* and punishment, although there may be some natu-
rall reason of it giuen, yet this comming so sud-
denly without any preuious disposition of
aire, or bodies; I cannot but conclude that it was
an immediate arrow shot from Gods quiver, *Ve-
rè opus et digitus Dei*. Nor could this kind of
*euill haue beene in the City if the Lord himselfe had
not wrought it.*

Iude 5. 20.

This makes the measure of *Davids sorrow* be-
fore *pressed downe*, now to *runne ouer* when he
apprehends not onely the *Starres* of heauen to
fight against him, as they did against *Sisera*, but
even the Lord of heauen with his owne *hand* and
stretched out arme: *Hee whose valour whilome*
laughed at the steire visage of Goliah, feare and
trembling is now come vpon him, and sorrow as
upon a woman in trauaile: with an enemy hee
might

might fight or from him flee, but now seeing it is God with whom he cannot fight, from whom he cannot flee. Now he is in a great strait.

But shall not the Judge of all the world doe right? Indeed in Gods eternall predestination and election, no man ought to enquire; as why *Jacob is loved*, and *Esau hated*, because the *Potter may doe with the clay as he listeth*. But if the question be made in this particular, it shall fully appeare that God sought no quarrell against *Dauid*, nor sought occasion to deuoure or wast the *sheepe of his pasture*. Why was *Israel* discomfitted at *Ai*? was there not an execrable thing amongst them? Why did both wind and water conspire the wracke of *Ionah*? was not he *profugus, a runaway from God*? *Pone pænam supponis culpam*. For surely the mercy of God being so great in pardoning sinne when it is committed, may fully perswade vs that he will neuer punish till it be committed. *Propter me hac tempestas*, saith *Ionah*: *Propter me hac pestis*, may *Dauid* say; vntill man be actor of sinne, God is neuer author of punishment. The *Philistims* house falleth not vpon *Sampson* vnlesse his owne hands pull it downe. *Israels* destruction is not but of her selfe: *Non tellus cymbam tellurem cymba reliquit*, For as *Adam* had not beeene mortall, had he not beeene sinfull, no more should his posterity euer smart but by the sore of sinne. When sinne is finished if we haue not occasion to glorifie Gods mercy in pardoning vs we

Gen.18.25.

Rom.9.13.

Iof.7.13.

Ion.1. 12.

Ionah 1.12.

Judg. 16.30.

Oe.13.9.

Theorem. I.

shall be compelled to acknowledge his *injustice* in punishing vs. Hence obserue, that *previous sinne* is alwaies the cause of subsequent misery, yea, it is *proprium, omni, soli* (though not *semper*) to haue sinne the *prodromus*, the fore-runner of iudgement, and the onely prologue to the said *Tragedy* of one man, or the generall ruine of many : Had not *Dauid* numbered *Israel*, *Gad* had not threatened it, God had not punished it.

The Heathen themselues could so farre iustifie their supposed gods in this kind as to confess that when sinne preuailed, not before :

Hor.Carm.lib. 1.
Od.3.

— *Macies & noua febrium*
Terris incubuit cohors
Semotiq; prius tarda necessitas
Lethi corripuit gradum.

Gen.6.13.

Had not the old world swomme in security and *Epicurisme*, they had not floated in that gene-
rall deluge. Had not *Sodome* beeene tainted with so filthy fiances, they had not felt so fierie a pu-
nishment. Had *Ierusalem* seene the day of their *visitation*, it had not seene the day of *desolation*. Had not *Dauid* committed some great sinne hee had neuer beeene in this *great strait*.

Gen.18.10.

When *Pilate* heard the people cry out to haue Christ crucified, hee asketh in the audience of them all, *What euill hath he done?* So reason and equity may heere demand in *Davids behalfe*,

Luke 19. 42.43.

Mat.27.23;

Quid

*Quid mali admisit? Why will God thus vexe
and perplexe at the heart a man after his owne
heart: the Text answers hereunto, verse 1. Dauid
had numbred the people.*

*Numbring of people was vsed in ancient time
by Sergius Tullus the Romane, to know how
many were fit for warre, and the age amongst
them was from 17. to 46. and in dangerous times
till 50. and our Sauiour Christ commendeth a
wise King who will forecast whether he be able to
meet his enemy or not. Beside, they were numbred
by Moses, Exod. 38. and againe, Numb. 1. why
might not then an action repeated by Moses, and
daily practised by other Princes be as lawfull for
Dauid.*

Shall Dauid fight Gods battailes, and not know
the strength of his army? or goe in and out be-
fore a people, and not know the number of them?
and thus the verdict of flesh and blood returnes ig-
noramus, We find no fault at all in this man.

But stay a while fond opinion, and take this in
charge, That a thing lawfull, nay, good in it selfe,
may in the manner or end of doing, become unlaw-
full, and so a sinne: For Omne quod non licet est
peccatum. Prayer is commanded, and best if it be
done in a corner, that no man may see it; but if in
the corners of the street, that all men may see, it
is abominable. Almes are commended, yet the
noyse of a trumpet blowne before them, drownes
all their worth, and leaves them splendida peccata,
and

Liu.
Aul. Gel. lib. 10.

Luke 14.31.

Mat. 6.3.

Davids case.

and no better. Are things so good so soone turned bad? How then are ~~things~~, things of hem-selues neyther good nor bad? Fasting is good if it be done to tame the flesh, and bring it in subiection: but if *exsuperia* bee admixed, to beseeue of men it is *hypocrisie*. If a man out of the weaknesse of his iudgement, shall refuse a ceremony or gesture, as fearing to wound his soule by committing idolatry, I pity his case, his action being tolerable, but if any *stiffe-necked* or *stiffe-hammed* Schismaticke shall doe it, out of opposition to the order and discipline of the Church, his holy singularity is no better then stubbornnes and deep *hypocrisie*: Herein then *Dauid* failed. First, it was needlesse, hauing no warre in hand. Secondly, it was a curious crotchet, *ideo numeratur ut numeretur*, onely to know. Thirdly, it sauoured of pride to glory in the number of the people, which three circumstances being weighed in the ballance of the *Sanctuary*, proued in *Gods estimation*, and *Davids owne confession*, verse 10. a sinne, a wickednesse, an exceeding folly: nor could hee charge God iustly of any iniustice, for bringing of him into this great *strait*.

Thus wee see that came not by *fate*, but from *God*; it came not *uniusually*, but for *sinne*, and this sinne by name was, *numbring of the people*. Now the manner of *Davids* falling into this *strait*, stands like a pillar of *Salt* for our remembrance and *instrution*, and *he that runneth* may plainly reade

reade this for his obseruation.

*That a faire Saint may fall into a foule sinne, nor
can the best man carry himselfe so equally with God,
but that sometimes by sinne he falleth into his lurch,
and becomes liable to punishment.*

Doctr.

For Dauids part, were not his heart so candide as to confess the truth, we may deale with him, *ob signatis tabulis*, namely Gods faithfull Register, the *holy Scripture*, which doth charge and challenge him of a former, and a fouler sinne in the matter of *Vriah the Hittite*, whose blood (like the blood of *Abel the innocent*) could witness against him: But what need we any further witnessse, seeing we haue heard of his owne mouth in that *poenitentiary Psal. 51.* wherein he sheds many teares for shedding of onely this mans blood.

1 Sam. 11: 1

But lest I should by one Swallow to proue a Summer, and for one mans sinne to condemn the generation of the iust: although I desire not to vncouer the shame of the *Saints*, yet sith all things are written for our instruction, give me leaue to shew some spots and moales which haue been no small blemish to their perfection. Amongst the twelue there was but one *Iudas*, one sonne of perdition, but one that burst his bowels with a fall; but none of the rest escaped without a fall. To omit the ambition of *Zebedees sonnes*, the incredulity of *Thomas*, the doubting of the two Disciples, come wee to the Papists master-peeces,

1 Cor. 10: 21.

Argued
•
•Marke 10: 37.
John 20: 25.

C

their

Danids strait.

their Dominicall letter of the Apostles; Peter is reproved for *tempting* his Master, *Mat. 16. 22.* recorded for *denying* him, *Mat. 26. 70.* and all the Disciples seeing their Master apprehended in the Garden, for feare forsooke him and fled, *Mat. 26. 56.*

Gen.9.21.

a.Pet.2.7.

Gen.19.36.

Lorinus præf.
in Act.

Nor was this *Leprosie* a new disease in the Apostles time, or like *Ionahs goord, come up in a night,* but if wee shall vse the Historians optich glasse, we shall discouer a farre off as in a *Landscipe;* *Noah lye drunken in his Tent, and naked too,* did not his good sonnes *Sem* and *Iapheth* couer him, *Immersus aquâ vino mergitur:* Neither did any lesse happen to *Lot,* whose righteous soule was vexed at the vncleane conuerstation of the *Sodomites;* the onely man thought worthy to be plukt out of the fire of *Sodome;* *Intactus igne urit libidine,* and his drunkennesse committed a sinne, which (*had there beeene one righteous man in Sodome,*) his soule would tremble to haue committed it.

To call the life or *wisedome* of *Salomon* in question in mee, it were but *folly,* and yet no more then he committed, who by the multitude of his *Dalilahs* suffered his heart to bee stolne away from God. *Tenorius* Archbishop of *Toledo,* making question whether *Salomon* was saued or damned, caused his picture to be drawne in his Chappell *halfe in heauen, and halfe in hell:* this was about his state of *glory.* But should my rude pencill

pencill delineate him in the state of grace, I would both picture him and all the rest of Gods people, halfe in heauen, and halfe in earth, in heauen by reason of their holy and heavenly conuer-sation, in heauen by reason of their assurance of glory and saluation: but on earth by reason of that body of sinne and death which they carry about them, hauing the flesh preſsing with continuall fight, and oppreſſing with often conquest.

When Nebuchadnezzar made choice of some of the children of the Captiuity to stand before him, he commanded to bring such as were of the Kings seed, and of the Princes, well fauoured, and without blemiſh. *Si verbiſ audacia detur, giue me leauē to apply this.* God the King of heauen hath out of his meere mercy chosen out of Satans captivity ſome to stand before him, they are of the Kings seed, and of the Princes, ſonnes of God and brethren of Christ Iesuſ, faire they are and pleauant, the chiefe among ten thouſand.

Free from the vſuall deformities, but onely they are ſometimes troubled with the falling ſickneſſe, witneſſe the examples before mentioned; and the fall of Dauid into this great ſtraiſt; not that the Protoplaſtes of our ſpirituall feature and perfection were the cauſe of this, but euē that originall ſinne and corruption, which adioys and coenterine with vs, pluckes vs by the heelē as Jacob did Esau, and pinches them as the Angell did Jacob in the thigh, that they neuer claw off this

halting so long as they liue in these houses of clay: I learned this lesson of Salomon, that God made man upright, but he sought many inuentiones. Adam was taught a tricke by the Diuell to lose his happynesse: and David who was before at large, is now taught by Satan, and brought by him into this strait.

Now although by such enormities of the Saints there cannot but accrew dishonour to God, shame and scandall to their profession, and euill example to the infecting of others. Yet Almighty God who brought light out of darknesse, life out of death, can also bring good out of euill; and like a wise Architect can so dispose of euery peece, (except those for the fire) as to build a glorious Temple for the Holy Ghost.

First, hereby is laid the foundation of *humility* in the hearts of men. The aduenturous Christian when he heares of the two Tables of Gods Commandements, thinkes he can carry them as easily as Sampson did the gates of Azzah, and say, Lord thou hast thine owne, all these haue I kept from my youth. But finding at the length, like Sampson, that his strength is but as other mens, he is stricken as low as the Center, and shrinks to an Acome in his owne concept: Now being brought to this ebbe he is a good foundation for God to build vpon: now growing conscious of his owne infirmities (like Peter walking vpon the water) he cries, Master save me, now hee will no more of his

Iudg. 16. 3.
Mat 19. 20.
and 25. 25.

his owne strength, but onely of the grace of God, which is onely sufficient for him. The Swans of Thames and Po, beholding with a retorted neck their goodly feathers, thinke themselues, *Rare aues in terris*, but when their blacke legs and feete are become the obiects of their sight, then they find that they are, *nigris Cygnis simillima*: So when men behold their liues in what they are commendable, or tolerable, the Pharisee himselfe is not more proud then they; but when they looke into the glasse of the Law of God, then goes the hand to the breast, and the word from the mouth, *O God be mercifull vnto me a sinner*. The liues of the best men that liue vpon earth, are like Nebuchadnezzars image, hauing feet of clay as well as a head of gold: Here then is *Schola & scala cali*, a Schoole to teach a neare way, and a ladder to helpe up the best way to heauen: O happy daughter of so vnhappy a mother, Now *Nathan* may bee heard if he reprove, Now *Saint Peter* may catch fish when the water is troubled, Dauid before by Sathan drawne beside himselfe, is now by Sin driven out of himselfe, As much I conceiue of Peter, that his faint heart was now become an humble heart: and though *Petrus* was *Petra*, yet like the rocke in the wildernesse, he yeelded abundance of water, which makes me giue the more credence to *Clemens Romanus* affirming of him, that hee spent euery morning in weeping, vntill his eyes were dimme with weeping, and deepe furrowes

Luke 18.

were plowed in his face with teares, *tam vi, quam
sape cadendo*. Oh that it may euer be seene, that if
in the seruice of God, the Saints misse the first *Lesson
of integritie*, they be sure to reade and learne
the second *Lesson of humility*: *Magis enim Deo
placeat humilitas ex malè factis, quam superbia ex
bene factis*: He that exalteþ himselfe in his good
deeds shall be *humbled*, but hee that shall *humble*
himselfe for his euill deeds shall be *exalted*.

2

This falling of the Saints into sinne, though *casuall* and *vnuſuall*, doth worke in them a caute-
lous and carefull carriage in the sequell of their
liues: danger is the adequate obiect of feare and
wariness, and sinne being an auersion of the *creature*
from the *Creator*, the dangerous and misera-
ble effects thereof cannot but deterre and affright
the once entangled soule from any relaps or reci-
divation into the same. *Iēsus pīcīs sapit*. The chil-
dren of God, who by *Sathans malice* and ouer-
reaching policie, are brought *into Sinne*, and by
Gods mercy brought *out of it* againe, do passe the
remainder of their time, and worke *out* their sal-
vation *in feare and trembling*. The Turks now in-
habiting in that (sometimes) citie of Ierusalem,
hauing an old Prophecy, that the Citie shall be
retaken at the same place where before it was af-
faulted and conquered, haue in and neare that
place, immured all passage, and preuented all pro-
bability of entring: in like manner, if *Sathan* our
mortall enemie haue heretofore made assault vp-
on

Timberl.trauel.

on our soules , and like a strong man entred and spoiled vs : if at the priuie dore of our hearts, by fintull imaginations , let vs be sure to keepe our hearts with all diligence: If at the too too open dore of our lippes by filthy communication , let vs set a watch before our mouth , and keepe the doore of our lips : If he shall enter by our eares, which often prooue carelesse Centinels, by admitting and entertaining idle talke,filthy and corrupt communica-
tion, lying or slanderous reports , rather become like deafe men and heare not, then euer that raigning and malicious enemy shall foyle vs at the like aduantage.

Pf. 141.3.

While thornes and weeds are suffered to couer the face of the sluggards garden they must needes be an hinderance to the increase and growth of either pleasant flower or profitable hearbe , but if thence transplanted, they are placed in the hedge, they serue to fence the garden that the beasts of the field annoy it not : So, while Sinne is suffered to haue roote in the heart of man, no increase of good, no hearbe of grace can be expected, as our Sauiour applies it in the Parable, wherein the thornes are said *ανθίσαις τὸν πόλεμον*, Now if these thorny and soule-wounding sin be remoued from the heart and affection, and placed in the memory, it will proue in some sort good to Gods children to haue finned, for having felt the chasteisement by rods, they will tremble to thinke vpon Scorpions, and finding Sathan so cruelly tyrannizing

Stella 1. in Luc.

vpon a small sinne, so vnfaythfull in a little, they will be loath to trust so bad a Counsellour, or for a great matter, commit their soules to so bad a Steward.

Can we thinke but *David* was now growne more *cautelous*, or that if he had againe his former freedome, that *Satan* should againe so haue inuigled him? Surely the *bought wisedome* of the Saints proues good, if not the best: Oh that we could be made so wise by our sins and the fruits of them, as by one to auoid many, by smaller to auoid greater, by the pinch of a weesel to auoid the pawes of a Lyon. Consider here what I say, and the Lord giue vs understanding in things.

2 Tim. 2.7.

Vse.

Phil. 2.12.

Salomon passing by the field of the *Sluggard* obserued nettles and thornes vpon the face of it, and he learned instruction, here is multiplicity of learning. What came you hither to learne? humilitie? then behold what thou art without the preventing grace of God, or if charity iudge here of thy falling neighbour as subiect to infirmity, or if further instruction, for the remainder of thy dayes, learne here to walke wisely, and worke out thy saluation with feare and trembling.

S. Paul, *I Cor. 1.20.* glorying in Gods mercy and power demands, Where now is the Scribe? where now is the disputer of this world? And hoping that I may glory likewise in the truth of this proposed and proued *Theorem*, I demand, where now is the *Papist*? where the *Pelagian*? what is become

come of the *Saints perfection in this life?* This heresie was bred in North-Wales, there was this ~~ταῦτα κορεῖσθαι καὶ τοῦτον~~, first hatcht, afterward bred vp at West-Babylon.

Pestifero vomuit coluber sermone Britannus.
Wherunto I may adde,
Pestifero docuit coluber sermone Quixinus.

For the Church of Rome hauing lickt *vp* the vomit of this Arch-heretike (as the Poets are fained to haue done *Homeris*) haue spit forth the same againe, to the infection of many a soule. Grant we to the Church of Rome(a thing which they can neuere euince) that Peter was head of the Church, as Pilate said to the Jewes, *Behold your King*, so say I to them, *Behold your Peter*, if his faults and falls were not like vnto other mens; Surely the foundation of the Church being thus shaken and the *vale* of the Temple rent asunder; I may easily conjecture what betides the rest, if the case goe thus with the *greene tree*, what shall become of the *dry tree*? What cost Peter so many teares? what was the cause of this *strait* of David, was perfection? then God is vnjust. No, it was *imperfection*, let God be *just* and the Church of Rome a lyar: *Dangerous* then and *damnable* is their opinion, causing men so much to dreame of perfection that they never labour for it *procul hinc*. If we maintaine the *bond-woman*, wee must

keepe her son, if we maintaine perfection, then also
 merits, and not onely that, but another monstros
 bastard with sixe fingers on a hand, workes of su-
 pererogation: certainly for perfection of Romish
 Iesuites thus much and no more will I euer grant
 that they are perfect in the Popish *tyrannie, ab-
 solute Machianilians, absolute traytors, mon-
 sters of men and matches for the Diuell.* I grant
 them also to be *meritorious* but for all the paines
 they haue taken in our English vineyard, their
 wages haue beene such as that the Hangman hath
 beene their pay-master. Yea, but the Pope (saith
Gretserus) must needs be holy, *Si non sanctitate
 propriâ, sanctitate tamen officii:* and so taller by
 head and shoulders then his fellowes. But if *de-
 position* plucke this stoole from vnder him where
 lies his Holinesse then? Sure their knowledge is
 no more then other mens, all *knowing but in part.*
 Indeed soine Popes knowledge was *not in part*,
 for *Alphonsus de Castro* affirmes that some of
 them knew *nothing at all.* Their *sancification* no
 more then others, for though *Alexander* the
 sixt were *holy by vertue of his office*, yet as he was
Alexander he gaue his soule to the diuell, and so
 (by the Schoole-mens helpe) was damned with
 a distinction. Whatsoeuer the *pride of the Church*
 of *Rome* may conceiue, or their insolency dare
 maintaine, God let me euer be a member of that
 Church while I haue any being, which (though
 reformed in other things) may seeme deformed

*Gretserus.**Alphonsus de
 Castro.*

in this : that it acknowledgeth no particular member of it to be exempt from *humane frailty*, and though not subiect to the *dominion of sinne*) yet falling many times vnder *sinnes usurped government*, and haue daily need to be renewed by *repentance*. Holy *Danid* though in the generall course of his life a man with whom God was wel pleased, *suo labore nemo*; and the best that lives may *semel in anno*, nay, *septies in die*, fall into a *great sinne* and so by the iust judgement of God into a *great strait*. I conclude this Theorem with this corollary. That if all the diuine and admirable gifts and graces of Gods holy Spirit (as *wisdom, knowledge, sanctification, &c.*) were doubled upon the head of one man (be he no more then a man) may sinne of *weaknesse*, though not of *wickednesse*, and offend as *grievously* though not so frequently as his brethren.

Thus haue we seene *Danids* entrance into this *strait*, now see we the nature of it, and the manner how he apprehends it.

How Danid apprehended it : As all misery and sorrow of it selfe is *grieuous vnto flesh and blood*, so some aboue the rest (by the iust judgement of God) is more heauy and grieuous then other, and doth more perplexe the mind of man. Principally these two.

1 For the *matter*, if it be such as is intollerable.

2 For the *manner*, if it be such as is ineuitable.

*Iacob's seruice of seuen yeares for Rachel was
inevitable, yet being but a seruice, and such a ser-
vice, it was tolerable.*

*Israels seruitude in the iron fornace was intole-
rable, yet in regard of Gods promise to visit
them, it proued evitable.*

But the things here propounded to *Dauid*, in
their nature, were *intolerable*. *Famine, Sword,*
Pestilence.

Secondly, God that propounded them makes
them *inevitable*, *Chuse one*: *Dauid* is *onely* left
happy in this, that though he cannot chuse but
hee must haue *one*, yet hee may chuse which
one he will haue.

Apoc. 6.

That we may the better apprehend the *Strait*
of *Dauid*, I will briefly open *three Seales*, where
wee shall see the *three Furies* which *Gad* the
Seer presents to *Dauid*, to take a hard and haplesse
choise of either of them.

First comes *Famine*, riding vpon a pale Horse,
killing with hunger and with death. Sometimes
clad in a roabe of immoderate raine and show-
ers, drowning the worlds plenty, and the earths
pronision: Sometimes bearing on her shoulders
heauens of brasse, and treading vnder her feete the
earth of iron: Sometimes attended with Cater-
pillers innumerable, to eat vp the fruits of the earth.
Pale, and leane she is, more then the picture of
Mors in illa, as well as *mors in olla*, and
which is more, *genus miserabile lethi*. When God
who

who giues to man the breath of life, shall denie bread to maintaine life: when Winter shall be turned into Summer, and Summer into Winter: when a man shall rise earlie, and eate the bread of carefullnesse, and at night be to care for his bread: when men shall sow much, and bring in little: when the haruest shall be little, and the labourers many: when one shall plant, another water, and God shall denie increase: is not this a great Strait? And yet all these are but initia dolorum. Ah my Lord(now thinkes David) shall these eyes behold my poore Israel, running and whining like dogs, and cannot be satisfied? Shall I see cleannessse of teeth, and leannessse of body in all my Land? Can I endure to see an Asses head sold for 80. pieces of siluer, and a cab of doves doung for 20 pieces? Shall I see a birth-right bidden for a messe of pottage, and will not be taken? Shall I behold my poore people, like Pharaohs leane kine? Shall I heare them crie, Oh giue vs bread or we perish for hunger? Shall I see mothers re-womb and re-entomb the fruit of their body for want of food. Three yeeres Famine haue we felt already, and a second siege will turn flesh and bloud into skinne and bone; my people must become meat for wormes, as hauing none for themselues: This punishment is greater then can be borne; This is too great a Strait.

The second Seale being opened, forth comes Warre, riding vpon a red Horse, and he unbridled: A time when all things are carried by force of

Psal.117.2.

Hag.1.6.

Psal.59

*Armes, and not of Reason : A time wherein Pyr-
rhus regards not the aged head of Iriam, nor yet
the sacred Altar whereto he flies : A time where-
in old Jacobs head is sent with sorrow to the graue,
and that not sine cede & vulnere : A time wherin
Rachel may weepe for her children, and will not be
comforted becuse they are not : A time Paradoxall
vnto nature, wherein Parents burie their Chil-
dren : A time when men must either fight, and so
runne vpon a sodaine death ; or flee, and so lead a
tedious life : A time of out-cries, of Fathers for
their Children their lively images, when Widowes
weepe for their second selues their husbands, when
Orphanes lament the losse of Parents their
onely stayes ; when old men are comfortleſſe, wid-
owes helpleſſe, children hapleſſe ; men, women, and
children, all hopeleſſe.*

Danid himselfe had been a Man of warre from
his youth, and had been eye-witnesse of the la-
mentable euent of Warre : That he feared it not,
witnesse two hundred foreskinnes of the Phili-
stines, witnesse the fall of Goliah, witnesse the sons
of Ammon, whom he put vnder axes, sawes, and
harrowes : Wheresoeuer he marched, death and
destruction mustered in his face : Saul hath slaine
a thousand, but Danid his ten thousand, this was
Vox populi, and very true.

Well then thinkes Danid, I will fight three
months with the proudest enemie that dare set
foot vpō the land of Israel, & thus hauing thought
he

David's strait.

ds

he speaks : Nay but *Gad* replies, *David*, thou must not fight, but *fie three months*. Now then he is in a wonderfull *Strait*, now his troubled *soul* cannot but prelaze much euill. He vsed to pursue, and now must he be pursued? He did ~~use~~ have his enemies as small as the dust before the wind, and now he must *fie as dust before the wind*: If it were for a day, hee might the better beare it, though the Sunne should stand still to lengthen that day: but *three months* will make the streetes of *Ierusalem* streme with *bloud*, the people made a heape of dead bodies, and the Citie a heape of stones, God despised, the people destroyed, the Temple defiled: Oh then I cannot endure this wondrous *Strait*, *Pone tertium*, O man of God, let mee heare the third euill, that though I haue done wickedly, I may chuse wifely.

Psal. 18.42.

Ios. 10.

The third *Seale* being *opened*, Pestilence issues forth vpon a blacke Horse killing with sicknesse and death. This seemes to be the fairest choice, as proceeding from the immediate hand of God, and being but for *three dayes*, and so shordest of continuance. But yet it is a grieuous punishment: Storehouses may serue against a *Famine*: *Davids* Citie walls (or if not those) his liuing walls his *Souldiers*, his *Worthies* may meet his enemies in the gaste, but Pestilence flieth by night, and killeth at noone day. One cries, Oh my brother, come not nigh me, for I am infected: Another, barr'd in by command, shut vp by sicknesse, and (worse) pend-

3

in by sorrow; cries out at a window, O my Father, O my brother, either now breathing their last, or by this time dead. Some going (if any so dare) to the sad funerall of their friends, before they ~~returme~~ to their owne home, finde their long home. *O bellum Dei contrà homines*: The houle may shidle men and cartell from the hayle, flight may saue from the *Sword*, sojourning in another country may preserue from *Famine*, but in this contagion, at home our houses stiftles vs, abroad the ayre infects vs. Behold now (beloued) *Danids Strait*: If I should say no more oft his subiect, this Citie knowes what kind of misery it is. *Etenim pars magna fuit*: How was it almost made *desolate*, and her marchandise (whilome like that of *Tyrus*) almost decayed ? When hee that had walke by night, was in more feare to haue met the dead then the living, A wofull time, when there shall be more neede to *weede* the pauement then to mend it ; more cries of the *Vespillo*, Who is here dead? then of the *Tradef-man*, What doe ye lacke ? O time of desolation, dulnesse, and discontent ! Now I beseech you againe haue a regard of *Danids Strait*, and consider if ever sorrow were like unto his sorrow, wherewith the Lord afflictid him in the day of his wrath. Neuer could the irons enter so neare to the soule of *Ioseph*, as this sorrow to the heart of *Danuid*. See we now these three things propounded, as *Salomon* said of the pleasures of the world, *Vanity*

nitie of vanities, and all is vanitie, so may David say of the fruit of sinne, death of deaths, and all is death. Saint Paul was in a wonderfull Strait, betwixt two, life and death; David is betwixt three, and each is death; Famine a pinching death, Warre a cruell death, Pestilence a noysome death: Surely, a most wonderfull Strait.

Now in the next place that which is *ultimus erumpha cumulus*, and makes David absolutely miserable, that now he is like the Israelites that saw themselves in an euill case, but they knew not how to helpe it.

While he is thus ruminating of this *hard bargaine*, Gad tarries for an answer, and now impatient offurther delay, demands a speedy resolution, that bee may returne an answer to him that sent him. Thus then at the length out of the abundant sorrow of his heart his trembling lips and tongue vtter these or the like words of passion. Oh man of God pray for me vnto the Lord, that if it be possible this pride of my heart may be forgiuen me: Oh carry God my sighes and teares, perhaps that sweet incense may appease him. Present vnto my louing God my straitned soule, and see if that will satisfie him: tell him, my soule cries out of the grate of misery for grace, and mercy. My sinne hath so ingaged my soule vnto God, that my heart is broken, and such a sacrifice my God will not despise. But here the Seer interrupts him. David now leaue off passion, and arme thy selfe with

E

patience.

Buggs his encl.

Note.

paciencie. The decree of God is set down, and God will neuer grant decree upon decree, the sentence is past and may not be reversed, thy sinne was great, so must be thy punishment. As no counsell (though of thy friend) could diuert thee from the one, so no prayer (though neuer so earnest) shall auert from thee the other. Herein was Gad a faithfull messenger, but a miserable comforter. The diuell ought iſi a claspight and now he hath payed it them. When Nathan told David of his adultery and murder, hee presently absolues him (vpon his repentance) *The Lord hath put away thy sinne.* Why may not Gad say as much? *Hath God forgotten to be gracious?* Oh but if we well remember, the child borne of that adulterous bed dyed for Dauids sinne: and hath God forgotten to be iust? Thus is David still in a great strait. Had hee beeene now numbring of his dayes, he had applyed his heart to wisedome; but now in numbring the people, his heart gaue way to folly. Now not onely is he brought to the *Logicians dilemma*, but indeed, to *Trilemma*, as the *recovery* vsed in war, cast it any way, and still one poynct lies vpward, obuious to the face, and hurtfull to the foote.

Now I conceiue your iudicious apprehensions ready to forestall me, and already to conceiue a *Doctrine* which I shall propound, as a true borne Childe, lawfully begotten from Dauids case, and my premised discourse.

That

D. A.

That it is a farre easier matter to yeeld to sinne,
then to answeare for it.

Sampson was bound with *seuen greene cordes*,
and hee brake them from his armes like a thrid.
Dauid is now tyed with one tw. & of a threefold
cord, and cannot get loose. I haue heard and read
of some *Noctambulones*, that haue left their beds
in their sleepe, and haue clombe vp such daun-
gerous places, that waking, they could scarce tell
how to get downe againe : So fares it with the
wilfull sonnes of men, who being *lulled asleepe in*
sinne, questionlesle dreme of great security ; but
when their *slumber* is past, when the *word* or their
conscience shall awake them, then their voyce is
the voyce of *Dauid, Angustior*. It may be sayde
of *Sinne* as the Poets sayd of *Venus* ;

La a venire Venus, tristis abire solet.

For sinne st.ill presents to men *utile, iucundum, or*
honustum, which being by and by apprehended,
Sathan suggests, man consents, and both their fin-
gers itch till thefeat be wrought, which being
once effected, the *pleasure of sinne lasting but for a*
season, is withdrawne and gone. Sathan deales as
Ammon did by *Thamar*, *thrushes him out, bolts the*
doore, and takes no notice of the poore sinner :
Then is poore man left to himselfe, and hath no
company but a *wounded conscience*, and then hee
finds himselfe in a strange perplexity, in a wonder-
full strait. And what I now (beloved) say con-
cerning one sinner, I say of all ; *When neither the*

Dauids strait.

voyce of reason can reuoke them, the bridle of Religion restraine them, nor the checke of conscience moue them, they that in the heat of sinne will bee like Dauid vsing the vtmost of their liberty, shall in the height of punishment find hem selues like Dauid in a great strait.

But that I may not seeme to want prooife within the confines of my Text, fixe we but our eies on Dauid, Tis a braue thing to number the people; it was indeed: so is a Waspe a pretty thing to see too, but it beares a sting in the taile. So is Sinne Mulier formosa supernè, outwardly and uppwardly faire, but *desinit in piscem*, whatsoeuer the premises or the promises of sinne may be, the Sinner may in the end, say to it as dying Agrippa did to his dogge, *Abi hinc in malam rem qui perdidisti animam meam*. See here what Danids numbering or practice in Arithmetique came too. *Addition of sinne, Substraction of liberty, Multiplication of sorrow, Division like the division of Reuben, even great thoughts of heart.*

It is the manner of Worldlings to deale in sin as Prodigals doe in expences spend, and call, and neuer mind the reckoning, no, nor their generall estate till pouertie come upon them like an armed man. And thus the sinner multiplies his transgressions neuer minding the fearefull event and dire Catastrophe of his wickednesse, when as indeed he shoulde like the wise builder, *sit downe and cast up his reckoning*. But Satan like a cunning So-phister

phister, sets the best side forward, separates the end from the meanes, as if Sinne and sorrow, were of no acquaintance, and did not vse to kisse each other.

S. John did eat the booke which the Angell gaue him, in his mouth it was as sweet as honey, but in his belly as bitter as gall. But he that swallowes the bait which Satan giues him, shal find the pleasures of sinne to last but for a season, and in the end, bitternes, bitternes. Eue saw the apple that it was faire to the eye, but after could haue wished that she had never scene it. The Foxe mentioned by Horace, got easily into the Garner of corne, but hauing eaten his fill could not so soone get out : The hunters horne, debts luely embleme, is easily entred, but hard in the egress. A man fallyng downe with the tyde may easily shoot the bridge, but to returne against the streame, hic labor, hoc opus est. Facilis descensus Averni : Dives may slip into hell and misery, without either spoiling his purple garments, or pinching his well-fed belly. But then there is magnum Chaos, not a wall but a world of separation betwixt him and happiness.

Innental.

The vnthrifty Tradesman that makes the Taverne his shop, the Play-house his Exchange, gaming his traffique, and whores his customers, when need and debts en-Counter him and his former follies like Spiders poison him that he breaks, then and not till then is hee made sensible of his

Acts 27.28.

owne misery, then his letters certifie his friends, and his tongue cries out to his Creditors, I am in a wonderfull strait. Had that wealth-famous Cræsus had any more then an after-wit, he had not in his extremity needed to cry, *Oh Solon, Solon*. Had the Mariners beeene ruled by *Paul*, they had sauued the wracke of their ship, and the losse of the wheat. As *Martha* said to *Iesus*, Lord if thou hadst beeene here my brother had not died: so may I say of this and the like case, had *Prometheus* beeene there, a wisedome to foresee, and foresight to preuent, neither would any men at other time, or *Dauid* at this time haue fallen into this great strait.

Oh how the denunciation of Gods iudgements doth amaze and perplexe the soules of Gods seruants whenthey find no expiation or atonement for sinne! Call me now no more *Dauid beloved*, call me no more happy, but hated.

What hard hap had *Dauid* that *Gad* the Seer was not a Pope? If some Christian, especially Antichristian Prince, should haue the conscience to be troubled or wounded for such a sinne as this, a *Romish Bishop* (though neither *Prophet* nor *Seer*) would haue taught him a tricke to haue avoided this strait. *Gad* had no Commission to pardon, but to tell *Dauid* of his sinne. But now *Omnia Roma venalia, ipsa etiam veniae est venalis*: *Gad* would not free *Dauid* for an Altar built in the flowre of *Araunah* the *Iebusite*. *Rome* will nullifie

nullifie a sinne , and deifie a deuill for a contribution to a *lesuite* : and what ? Such a sinne as numbring the people ? Nay, *murder, adultery, incest, rebellion*, and what not ? Surely then a Subsidie of Peter-pence throughout all the Land of *Iudea* would haue freed them from this punishment . If this be so that *pradons* are so frequent, I must intreat his Holiness to pardon me one thing, namely , in that I condemne and abhorre the *sowre leauen* of the Church of *Rome* : and lest for want of iudgement and *experience* of their iuggling, my tongue may be thought no slander, let any man with *sounder judgement* and *mature deliberation*, perpend their practices, and hee shall *ex vngue leonem*, make an easie conjecture, that all their *Religion* is *superstition*, their *practices*, *cleanly cosenage*, *deepe hypocrisy*, and *horrible abomination*.

My senses now tell me that *many* heare this, and my Conscience tells me that I care not who hears it : what is seated in my heart, were it written in my forehead, I vow that I haue lost the vse of that hand that should euer wipe it out, and let my tongue cleane to the roofe of my mouth, if (vpon iust occasion) I spare or feare to tell the Church of *Rome* of their monstrous enormities, and their strong delusions, wherewith they fill the *Popes* coffers with gold, their Clergy with glory , and the *understanding world* with wonder . Durst God blesse when God did curse, or pronounce peace, when

when God proclaimed warre : but this is the impiety of that man of sinne, to exalt himselfe not onely as Lucifer, to make his seat with the most high, but to make his Apostolicall seat aboue Christ, and to exalt himselfe above all that is calld God. *Ego & Rex meus* argued in the proud Cardinall little policy ; but *Ego & Deus meus*, argues in that Romish Prelate but little piety. If euer any man grow weary of that Christian liberty wherein Christ Iesus hath placed him, I wish him no other seruitude then a Romish yoake : or if any man will cancell his sense and reason so farre as to be ruled by them, I dare pawn my hand that too much learning will never make him mad. I conclude this point with a Triuentine phrase *, Whosoever shall beleue that the Pope of Rome hath any more power of pardoning sinnes, but onely ministeriall, (that is, where God hath first pardoned and giuen warrant by his word to haue it pronounced by the Minister, *Anathema esto*. The position is true according to our doctrine, the conclusion shall bee theirs that made it ; I hope not for ours, but rather for their owne vse. Concerning the point thus much. *Fum o pereant qui sumum vendunt*. S. Peters keyes are now abused by popish pick-locks, if these men belong to God, I beseech him pardon them effectually for pardoning so many, for so much, to so little purpose.

The third generall point : *How David tooke it, Quanta patietia pertulit*. When Gad had brought this

* Forma Tridentina Materia Angelicana.

this message to *David* in the morning next his heart, we cannot but thinke that he tooke it much to heart; but yet he so demeaned himselfe, that though the message was *griuous* yet the messenger was welcome. He deales not like the impious sonne of *Nebat*, to bid *lay hands upon* the Prophet, nor doth he hate him as *Ahab* did *Micaiah*, because he prophesied euill and not good, but considers him as the voice of a crier, and the messenger of the high G O D , not imputing so much to *Gad* as the troubling of *Israel*. And though *David* was not *Timon-like*, to be *wroth* as desirous to see misery and mortality amongst men, yet he thought this word (though harsh of it selfe) to bee good as being the word of the Lord, he neither can nor will challenge God as vnjust, nor the Prophet as *unfaithfull* in his message, but to shew himselfe a man after Gods owne heart, in saying nothing hee seemes to consent vnto God as *Eli* did, *It is the Lord let him doe what seemeth him good. O iust God, O faithfull God, O patient David!*

Now could I wish that this patient spirit of *David* were doubled vpon all the sinfull sonnes of this generation, who are so farre from patient hearing of Gods iudgements denounced, that their eares are grated, if not stopt at the *Rehearsall Sermon* of their sinnes: Surely, if reprefe vexe them to the heart, as it did *Ahab*; tydings of judgement will break their necks, as it fared with

1. Reg. 13.4.
1. Reg. 22.8.

1. Sam. 3.18:

1. Sam. 4.18.

olde *Els*. Is it not from hence that men are of that *impatient* and *gun powder humour*, because they loue not to heare of their faults? Is it not hence that the Ministers of God are so much dis-couraged? Is it not hence that like *Jonah*, men had rather turne *mariners* then *Ministers*? Without any further question, hence comes *im-penitence*, even from *impatience*: henc: *custome* and *obduration* in *Sin*: (hence in a word) comes that which a religious soule cannot but see the Land deserueth to mourn for. Some *Seers* are so choakt with a Church and a Steeple, that they cannot of all other language, pronounce *Sinne* in a *Patron*. Some dare not aduenture to displease a great one, yea, whosoeuer shall dare (like *T arquin*) to strike at the heads of the *tallest poppies*, or like *Samuel*, at the head of *Agag*, at their greatest sin, shal in the wise censure of some, be thought to babble beside his Text, or be enrolled in the blacke booke, neuer to haue fauour at their hands. A true *Aristo-telian* will neuer wonder at the irregular motion of the *Orbes*, if the *Intelligences* failc in their *mo-ning office*; nor can I wonder at the inordinate actions of this *sublunarie world*, when Gods *Intel-ligencers* dare not tell *Israel* of her *sinne*, and *Iudah* of her *transgressions*.

1. Sam. 15.

15. 58. 1.

Now if I durst aduenture, I could put some into a *wonderfull Strait*, and bring some soules before the iustice of God, whom the *opinion* of the *world* hath openly quitt.

Should

Should I say that *Simon Magnus* is turned a great Patron of *Benefices* amongst vs, and that his bo-some-servant *Quid dabis* were a disposer of Li-uings, I know not how this Age would take it: Should I say that some gallants weare Vicars cloathes, or spend the Clergies booke in yellow ruffes, they may perhaps haue pepper in the nose, as well as Cloues in their bands. Or shoulde I condemne the generall Apostacie of the world, from that good estate and plight wherein our Fathers haue knowne it, some *Stoicall Athenian* may iustly, as his wisedome thinketh, aske *what will this babbler say?* If they or any of them will needes know, then this I say (and yet not I, but others whose shooe latches I am not worthy to loose) that for the particular finne of *Sacriledge*, all that is so gotten, is *aurum Tholosanum*, and that all the bread at such Patrons tables are *cheat loaues*. And for the generall estate of the whole world (as one sayd bitterly of *Rome*) *probabilius est strui nouam quam emendare antiquam*, more like to haue a new Rome built, then the old to be amended: so I say of the *world*, that it is more probable sooner to see it changed in *substance* then in *manners*; in regard that (so farre as I see) the world is likely sooner to cease to be, then to be wicked: and hence is *nostri mundi calamitas*, that men had rather ten times commit one finne, then once heare of ten finnes.

David tooke all in good part that Gad spake,
F 2 *though*

though it were neuer so harsh, and blamed none but himselfe for being brought into this *Strait*: I would that all that heare me thisday were herein not *almost*, but *altogether* such as *Dauid*, then would *Herod* heare the *r. prooфе of John Baptist* *gladly*, then would every man so *heare the word*, as to *amend his life according to the word*, then would *God* be *honoured*, his *Ministers comforted*, and the *World* well *amended*.

But if the *deafe Adder will not heare* when wee charme the world with zeale and discretion happily *united*, then the *Lord* commands to cry *a-loud and spare not*, to *lift vp our voyces like a trumpet*, and to deale as that oppressed widow, moue them with *vncessant preaching*, and to be bolde as *Lyons* in *Gods cause*. Let *Peter* tell *Simon Magus* plainly, that he is *in the gall of bitternesſe, and the bond of iniquitie*: Let *Paul* tell *Elymas* the sorcerer that he is the child of the *diuell*, if he be full of all wickednesſe; We must learne of *Gad*, not *spare to speake*, though we *spare to speed*. And all godly and conſcioneble hearers must learne of *Dauid* to *heare with quietnes, to beare with patience, and to mend with willingnes*.

As *Dauid chides not with Gad*, so he *quarrels not with God*; and though (as our Proverbe goes) *losers must haue leauе to speake*; yet hee (though (I suppose) *his heart waxed hote within him*) *neuer speake with his lips to iustifie himselfe*. Thus might his *Pharisaicall thoughts haue suggested*: *Ah my Lord*

Luk. 18.1:

A&S 23.
A&S 13. 10.

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Pſal. 39.

Lord, I haue a long time gone in and out before this thy people: O Lord thou knowest that I loue thee, and haue with all my heart sticken to thy testimonies, I haue had so great a care of my wayes, as not to offend in my tongue: O thou Lord, good and gracious, full of mercy and compassion, is thy mercy cleane forgotten? or shall all the former passage of my life be too little to expiate one small sinne? Thou madest proffer of mercy to *five Cities*, for *ten righteous*, and wilt thou not spare *one man* for *one sinne*? Thou that pardonest such a number of sinnes to thy people, wilt thou not pardon such a sinne as *numbring of the people*? Thus might *Dauid* seem to haue pleaded for himselfe. *Tullus* an interpreter of the Law hauing pleaded for the life of *Horatius* (who had murdered his Sister) and not preuailing, the Father of this *Horatius* demands of the *Romans*, whether they could lead his sonne to death, but his owne demerits and valiant acts would euen giue a dumbe shew to haue his life sauad: So might *humane judgement* (had it now beene Aduocate haue pleaded for *Dauid*, but it would not haue preuailed, nor haue beene a *sufficient basle*, to haue freed *Dauid* from this *un suspected Sinne*, and *unexpected sorrow*.

Now he that hath an eare to heare, a heart to consider, and a memory to remember, cannot in sense but heare, in reason he must understand, and (vnlesse he will forget hymselfe) remember this

Doctr.

for his instruction, That the waight of mans merit is not sufficient by many graines to counterpoise the burden of one wilfull sinne if God be extreme to enter into iudgement with the Sonnes of men, though they be such as are indeed the Sonnes of God.

How faire soeuer the preceedent part of their liues haue been both in their publique and priuate callings, yet that great King of heauen who can elpie one man amongst many without a wedding garment : can in his omniscience, and may, and doth often in his iustice enter into iudgement for the commission of one sinne, especially if wilfull, as was this of *David* : as we see in the Church of *Ephesus*, though laudable for her workes, her labour, her patience, and perseuerance, yet there is a something that God hath against her for which he will remoue the Candlesticke out of his place except she repent.

Many plankes well pind and calkt, make the Ship to float : one and but one leake will sincke it. One wound may strike *Goliath* dead as well as three and twenty did *Cesar*. One *Dalilah* will doe *Sampson* as much spight as all the *Philistims*. One wheele broken spoiles all the whole clocke. One veines bleeding will let out the vitall spirits as well as more. One flie will spoile a whole boxe of ointment. One hearb *Colloquintida* spoiles all the pottage. One Apple lost *Adam* the pleasant Paradise. One licke of honey endangered the life of *Jonathan*.

Reu.2.2.

Sam.17.

Sueton.
Iudg.16.18.

1 Reg.4.9.

1 Sam.14.17.

Ionathan. One *Achan* was a trouble to all *Israe'*.
One *Ionah*, if faulty, is lading too heauy for
a whole Shippe. And one sinne is enough to
procure Gods anger, and *too much* for a man to
commit.

Iof 7.25.
Ionah 1.7.

Now that God may not be challenged of any iniustice , as though hee would easilly picke a quarrell with men , heare what S. *James* auereth , *That he that failes in one point, is guilty of all.*

Reason.
Iam. 2.10.

A stone cast into the midst of the water, troubles every part of the water , euen to the very banke.

But I speake not this as if any man hauing committed one sinne, should in a desperate moode, aduenture the committing of more , because when he hath done all, he can but be found guilty, and so punished. God forbid that any man should heare like *Malchus*, with his *left eare* only. But this is my drift (if it were possible) to detterre and affright the hearer from countenancing, or giuing the least entertainment to the least sinne whatsoeuer , or the least motion of that sinne.

As it was spoken in another case, *Ex pessimo genere ne catulus quidem educandus* : So I say, in regard of the *purity* of God, who can abide *no sin*, and his *iniustice*, which may punish *every sin*, let vs not giue way to *any sin*. And if God thus take account of *one sinne*, let vs take heed of *all sinne* : as being

being accomptable for in Gods sight. One sinne, a small sinne in mans iudgement, may procure and prouoke God to send a heauy iudgement.

Secondly, we may here obserue the impartiall hand of God: may not *David* be spared for a sinne? true it is, *veniam laeso numine nullus habet. Conijah* if he offend, though he were the *Signet on Gods right hand, God will cut him off.* Neuer was any sinne committed, but must be punished, either in the *sinner*, or in the *Saviour*: and though it be *quoad eternam paenam, pardoned and punished* in the *Saviour*, yet it stands with the iustice of God, temporally to punish a *little sinne in a great Saint*, yea one onely sinne, though in his owne children. *David* is noted but for one sinne before, and for that one his one *child borne in adulterie* died. Which kind of proceeding in almighty God, though it may seeme harsh and *bitter as the waters of Marah*, yet hence it doth receiuie its dulcoration, in that it procceds from a *blessed tri-nity of attributes* in almighty God, *his iustice, his holinesse, his wisedome, Justice punishing one sinne, his holinesse brooking no sinne, his wisedome pre-venting many sinnes, all concurring in one act of punishing.*

I His Holinesse, that *holy, holy, holy Lord God of Sabaoth* requires *holy thoughts, holy words, holy actions*, and therefore any thing that is *unholy*, must needs grieve *his holy spirit*: and that not only in

in Cain, Saul, Iudas, Julian, &c. vessels of wrath, and sonnes of perdition, but also in the vessels of honor & the heyres of grace; nay further, taking indeed the matter more hainously at their hands. As we reade of Cesar, who of so many wounds giuen him at his death, complained of none but of Brutus, *Kes ou nuov and thou my son!* So for Ierusalem to play the harlot, the holy City become a cage of uncleane birds, he will neuer endure.

As one good motion and inclination in the young Man made Christ begin to loue him, and the sparkes of goodnessse shining were wel-pleasing vnto him (though the young man were not right.) So on the contrary, one euill admitted and perpetrated by a child of God, makes God in his holinesse dislike and distaste (though not absolutely and finally the person, yet the sinne) by whomsoeuer committed, nor can there bee any peace betwixt a righteous God and a wretched sinner.

Mat.19.

His wisedome who (seeing sinne the daughter of impunity, and the fruitfull mother of such a damned brood,) doth principiis obstarre, killing this Cockatrice in the egge, and preuenting this dangerous and farre-creeping fire before it run too farre and rage too sore, dealing as a wise father with his child, who breakes him of his *untoward disposition* before it grow to a *settled habit*: men are of that disposition which God complaines of, *Psal.50.15. These things hast thou done, and I*

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held

held my peace, and thou thoughtst I was even such a one as thy selfe : and therefore it followes, I will reprooue thee, and set before thy face in order the things that thou hast done. If hee should not aurem vellere, and make his iudgements the remora's of sinne , either the God of Iacob would be thought not to regard it, or the reuenging arme to be shortened , or else that God laying aside his holiness, did in part begin to approue those of which his soule hath said heretofore *I hate them.* The least of which three gaps being layd open, the *Gadarens Swine ranne* not so fast and headlong into the Sea, as men woudl poast and precipitate themselues to the bottomleffe gulfe of Hell.

His Injustice, who though he loue his Saints with an Eternall loue, yet is not bound to the tolleration of the least, nor the conniuencie at any sinne : but on Gods part, that he may declare his justice, and on their parts, that they are *Sonnes, and not bastards,* doth afflict, correct, and chasteise them : and though nnewiz a finall and destroying punishment be properly the portion of the wicked, yet his iudgements *as leuuanter for instruction,* and *as Zedonya for warning and example,* are no more often then iustly let loose vpon his owne Children; and albeit God hath promised to spare them, yet hee will but spare as a man doth his Sonne, not to free from a fatherly correction, but from scourges and whips, which are onely for the backs of fooles ; and wounds, which are for the hairie

hairie scalpes of such as goe on in their wickednesse : So then, his holynesse, his iustice, and his wisdome being the moving causes of this action, we must in such a case with Job, lay our hand vpon our mouth, and with old Eli, rest contented : It is the Lord, let him doe what seemeth him good.

Now if judgement beginne at the house of God, and if the righteous shall not be spared, what shall become of them, what shall be their end that obey not the Gospell of God ? If thou Lord be extreame to marke what is done amisse : yea by thy Saints so deare and pretious in thine eyes : yea the very apples of thine eyes : Oh what a fearefull expectation is it of judgement and fierce indignation, which shall destroy the aduersaries of God ? If David fell into this great strait for one Sinne, what shall be done to Edom, Moab, and Tyrus, for three transgressions and for four? but fire, a destroying fire, which shall consume Teman of the Edomites, Kerioth of the Moabites, and the walls of Tyrus ? If David be auenged seuen-fold, surely the vngodly that drinke in sinne like water, and draw iniquitie with cordes of vanity, shall be auenged seventy times seuenfold. If this be done to a green tree, what shall be done to a drie tree? Consider, and I beseech you againe consider and remember this, you that forget God : you whose liues are nothing but a continual rebellion, and grievinge of the spirit of God. To you I speake quorum etiam laudabilis vita damnabilis est, sic cum Dauide conferatur : those

Psal 68.11.

1. Pet. 4. 17. 18.
Psal. 130.3.

Psal. 116.15:

Heb. 10.27:

Amos 1.9.12.
& 2.2,

Rea. 6.15.

Rom. 2.5.

De libero arbitrio, lib. 3 cap. 15

whose most laudable part of their lives are odious if any way paralleld with *Danid*. If no sighes, or teares, or prayers could expiate his sin, or diuert Gods iustly conceiued displeasure, I say to them and yet not I, but the spirit of God himself, that albeit they shall hide themselves in dens, and in the rocks of the mountains, that neither rocks nor mountaines (though they shoulde fall vpon them) shalbe able to hide them from the face of him that sitteth vpon the throne, and from the wrath of the Lambe. If the meditation of this were seated in the hearts of vn-godly and wicked men, although no son-like, yet euen a flauish feare would curbe and bridle the vt-tamed colts of the world, when they shall consider how in every sin, they doe but heape vp wrath against the day of wrath, and reuelation of the righteous judgement of God. This being duly confide-red, he that is vnjust, would scarce continue vnjust still; nor he that is filthy to be filthy still: But hee that is holy would be holy still, he that is righteous would be righteous still: For as *Augustine*, *Qui non reddit Deo faciendo quod debet, reddit ei patiendo quod debet*. Who so doth not what he should, shall suffer what he would not.

But lest while I keepe *David* in this strait, I should runne too much at large, I come now in the last place, to the basing of this prisoner out of the tedious little-ease, and to shew vnto you in the fourth circumstance propounded, how he freed himself, and with how much wisedom.

Qua

Qua prudentia euaserit? Redimit se sapiens captum quam queat minimo. When *Iulian* was opposed by the hand of heauen, he was so obdurate in his Sinne, that *Vicisti Gelilæ* and his blood came out together; this was horrible *obstinacie*. When *Saul* was in a *Strait*, he fell on his owne sword and dyed, that was *desperation*: When *Ahaz* felt the hand of God, he sinned more and more; this was flat *rebellion*. None of these courses like or please *David*, but as *Theseus* in the *Labyrinth*, gate out by the helpe of *Ariadnes Clew*; so *David* by the guidance and direction of the Spirit of God, and by spirituall Wisedome, freed himselfe from this great *Strait*.

Some Hebrewes imagine, that the last word of *Gad* in propounding, gaue *David* some hint and direction for his choyce, because the same word *Dabhar*, with soime changing of points, signifieth the *Pestilence*, which in *Gads* speech signifieth indeed onely, *What word shall I carry him that sent me*: and this by a reverend and learned Diuine of our owne is worthily refused; because *David* was a prudent and wise man, and needed not any direction for such a choyce. But now *David* being hard put to it, thinkes with himselfe: As I haue done foolishly in committing the sin, I would faine deale wisely in the *choyce of the punishment*. As hee that is immured within soime high wall, will make choyce of the lowest part to leape ouer.

G 3

Thus

III

1.Sam. 33.4.

2.Chron. 28.22

Plutarch.

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Dr. Willet in locum.

Thus then he resolues; I am indeede *straited*,
Lupum auribus venco: Now as *ex duobus malis minus*, so *ex tribus minimum est eligendum*. If I choose *Warre*, I feare many enemies to offend me: now *melius est timere unum quam multos*. If I choose *Pestilence* I feare but one. If I choose *Famine*, the poore will pay for it: If *Warre*, the weakest go to the walls. Now *Gad* I am resolued, tell the Lord that sent thee, this is my answere: *Let us now fall into the hands of God, for his mercies are great, and not into the hands of men.*

In which choyce we cannot but obserue, first, *Dauids Charitie*, secondyly his *Piety*, thirdly his *Wisedome*.

I
 Charity: Oftentimes (yea and too often) *dilexunt Reges, plectuntur Achini*. Dauid had now offended, these poore sheepe of *Israel*, what had they done? Hee offers himselfe, and his fathers house, verse 17. *for a peace offering*: but sith it is *communem aluum*, by Gods immutable decree, hee chooseth that euill wherein hee may be *socius doloris*, willing indeed to beare a part in this doleful *Tragedy*, neuer desiring like the *Mariners*, to scape a generall danger in a *cock-boat*, but offering himselfe to be a sharer in the present danger, by *chusing an enill* which doth *equo pede pulsare pauperum tabernas, Regumq[ue] turre*. We read of *Cardinall Albert*, that at *Newport battaile* in *Flaunders*, hee forsooke his armie, and fled to *Brussels*: and of *Xerxes*, that he fledde *vix una nauem, cruentis fluctibus*

Act.27.30.

 Job.Petit.bis.
 Netherlands.
 Inven.Sat.10.

fluctibus, &c. but *Dauid* more charitable stayes the brunt, and equals his weale or woe with his subiects, whom his Sinne had brought to this extremitie.

His Pietie : Warre would without resistance, haue prooued but a massacre : and this (now French-tricke) would haue made the field a shambles, and turne d the flourishing critics of *Israel* into *Golzotha*, a place of skulls, and into *Aceldama*, a field of bloud. And the insulting enemie would haue spread their banners *in defiance of the Lord*: this would haue cut *Dauid* to the heart, to haue seene not onely the place of his honour made a reproach, but also **בָּרְרַת לְכָלְמִיחָה**, his own honor into shame : for though his enemies had beene but the rod of Gods furie, they would haue ascribed their victory to the power and mercy of their gods (as once the *Philistims* did to *Dagon*) and so haue robbed God of the honour due unto his Name : which *Dauid* most deereley tending, chose rather to haue God the auenger of his own quarrell, then to haue the daughters of the uncircumcised either reuell in the ruins of *Israel*, or take away the glory of God, which he will give to none other.

His Wisedome : not grounding his choyce vpon *Sands*, as a foolish builder, or vpon *stat pro ratione voluntas*, like an vntuterd moralist; nor yet vpon a bare *Theorie* or *contemplation*, as the *naturalist*; but vpon a settled and grounded *experience* of the mercies

Jud. 16:24.

3

Note.

mercies of God : Which he knowes so well, that his knowledge doth apprehend them, and his tongue dare boldly pronounce them, that his mercies are great, or (as the *Originall*) in the discrete quantity, they are many. Nor doth hee choose to fall into the hands of God, because his iudgements are few, but because his mercies are many. But why now speakes *Dauid* of Gods mercies, when God is now bent to punish ? and it seemes, hath forgotten to be gracious. Because that God in the very act of administering iustice, and punishing his children, doth shew and set forth no small measure of his goodnessse and mercy. If any shall demand (as *Nicodemus* in another case) how can these things be ? doe but see, and you shall understand ; doe but obserue, and you will consent, That the motto of the most afflicted soule may be, *The mercies of our God are great*. The rather for these reasons following :

I In the act of punishing, God punisheth a little, and pardoneth a great deale, not suiting his plagues according to our deserts, for then wee should be consumed : but as a louing and mercifull Creditor, when the debtor owes an hundred, bidshim take his pen and write fiftie, or at the most, fourre score : nay indeede not taking so much as fife in the hundred of his debtors, cutting off onely the hemme of our garment, or the skirt of our rayment, when we owe vnto him our soules as forfeit by reason of our transgression. Any sinne committed against

against our infinite God , deserues an infinite punishment : If God therefore shall abate eternitie, and send vs punishment, is not his mercy great ? If when we deserue many stripes, he giues vs but stripes, is not his mercy great ? for man in this kind, would haue had the utmost farthing.

In the end of punishing , farre is it from God to ayme at the destruction of his people ; nay hee aymes at their instruction, that they might learne to keepe his Statutes and Commandements . And whereas an enemie would funditus delere nocentem : that his name, nor the name of Israel might be had no more in remembrance , Gods wayes are not as mens wayes .

Esa.55.8.

God indeede sometimes destroyes the body that he may saue the soule ; he punisheth his children with the world, that they may not be condemned with the world : Others take vengeance out of hatred, God out of his loue, Castigans non quod odio habeat, sed quod amet . The originall of this action being so farre different, must of necessitie suppose a contrary end. A great Armada preuailing, kills vp all. A Powder-treason vndiscouered, blowes vp all : Ab uno intenditur ruina, ab altero doctrina . God meanes good, man meanes mischiefe.

In the manner of punishing , Gods mercies are great. Albeit the iustice of God be mooued, and his patience prouoked : and though with men, *Lesa patientia vertitur in furorem*, Patience pro-

Psal. 103.9.

uoked turnes to furie : and yet not furor breuis, a short furie, but an irreconcileable hatred : Yet God (though offended) will not alwaies be chiding; neither keepeth he his anger for euer : yea, although he whet his sword, and bend his bow, and make ready his arrowes, yet a poore soule may haue a present appeale, *a Deo irato, ad Deum placatum*, being so appeasable and facile, vnto such as shall vpon the bended knees of their soules sue out grace and pardon, by renoucing of their sinnes, and relying vpon his great mercies. Nay, the Lord himselfe of himselfe, in this present plague, without any intreaty (to the comfort of penitent sinners I speake it) did commaund the destroying Angell to hold his hand, as grieuing to see the misery of his people: and that so soon, that *Dauid* had not time to offer any sacrifice propitiatorie, but at the ceasing of the plague, a free-will offering gratulatory, for the remouall of so heauy a iudgement.

4

In this very punishment, the Lord is more then iustifiable in all his wayes, and holy in all his works, and had he now decreed that whatsoeuer was left of the famine, the sword should destroy, and whatsoeuer was left of the sword, the pestilence should destroy, and so haue sent althose three furies of hell at once to haue assailed *Israel*, what cursed Atheist durst haue said or thought, but the Lord is iust: but now hehold him also mercifull, he opens but one Seale, sends but one punishment. Nor is that positivley

positiuely set downe, or cald out by name, to enter combat with *Israel*, but left arbitrary to *Dauid*: *Chuse one*: It is much if beggers may be chusers, more if sinners. *Traian* intending the death of *Seneca*, bade him make choyce of the manner of his death: *Traian* was cruell in his decree, though kind in such a proffer. God not cruell, but mercifull vnto all his workes, makes *Dauid* heere pronounce the sentence of iudgement. *Chuse one*: Is not heere great mercy? Now *Seneca* in his wisedome chose the easiest to bleed to death in a bath: and *Dauid* now hauing considered the mercies of God, great of themselves, but yet greater, if compared with the mercies of men, chufeth to fall into the hands of God, who is iust and mercifull in the act of punishment, gracious and mercifull in the end of punishment: patient and merciful in his manner of punishment, and lastly, exceeding mercifull in this very punishment. As the great mercies of God may iustly prouoke our admiration, so *Danids* wise choyce may be iustified (as Christ did that of *Mary*) he chose the better part, to fall into Gods hands, whose mercies are great. Can we now but wonder at *Danids* choyce when (all things considered) ipsa iustitia Dei sit misericordia. Foolish and unfortunate was the ingresse into this sinne, but most prudent and happy the euation out of it.

But how was it so happy, seeing the *Apostle* (to affright from Sinne) determines and defines

Luk. io. 42,

Obiect.

Resp. I.

Willet ubi supra.

Explic. locus
Mat. 12.32:

Dauids strait.

It is a fearefull thing to fall into the hands of the living God? After that I haue serued necessity in the reconciling these two places, I must obey the time. Thus then briefly.

Two things must here be considered, First, of what maner of sinne and sinners the *Apostle speake-* keth, namely, of those that *tread under foote the Sonne of God, that count the bloud of the Covenant wherewith he was sanctified, an unholie thing, and haue despited the spirit of grace,* as appeareth verse 29. But Dauids case and theirs are not alike : his was a *Sinne*, but of a child of God; it was a *Sinne*, but of *infirmity* : Theirs are *Sinnes*, but *Sinnes of reprobates* : theirs are *Sinnes*, but of that nature, that the first is *intolerable*, the second is like vnto it, *abominable*, and the third as *Christ the truthe* it selfe hath pronounced, *impardonable, either in this world, or in the world to come* : That is (saving Bellarmines patience) they shall not haue any sense or feeling of pardon in this world, or benefite of remission of sinnes in the world to come : or (as our Church) in shorter termes, *never*. Here then is the case; It is one case to appeare before a temporal Judge as a *malefactor* in wrong or violence to my *neighbour*, which may be answered and auoyded by some legall meanes : or if not, the punishment may extend to losse of goods or good name, and not touch life. It is another case, when a man shall appeare as guilty of that roaring sin of *Treason against his Soneraigne*

(a)

(a monstrous sinne, worthy ten thousand deaths, if a malefactor had so many liues) what a wofull and fearefull case is this ? So it is one thing to sinne , and another thing to sinne with so high an hand, and herein it is a fearefull thing to fall into the hands of the living God .

The Apostle speakes not of temporall iudgement but eternall . Now in eternall iudgement, it is a most fearefull thing indeed, in regard of the vnlimited power of God, who is able after he hath killed, to destroy both body and soule in hellfire : yea I say againe, him feare : but as for temporall iudgments, it is farre better to put our selues vpon God, then vpon our countrey : For there is mercy with the Lord . Homo is called homini lupus, but God is homini Deus : But because contraria iuxta se posita, clariss elucescunt, see we in a word, what the mercies of men are : I remember their dealings , dashing of Infants braines against the stones : I remember (and that with amazement) ripping vp of women with child: I remember the lamentable siege of Ierusalem, when the glory of the Land the holy Citie, the glory of that Citie the Temple, the glory of the Temple Sanctum Sanctorum, was vtterly ruined and wasted by the hands of merciless Romans . I remember that French Captaine Bordet chose rather to be shott by a Muskettier of his owne Company, then to fall into the hands of the bloody Duke of Alua .

But now hoping that all this Christian Assem-

H 3

blie

Luk.12.5.
Mat.10.28.

Joseph.

Fran. Petit.
hist. Nederlands.

blie came hither to learne : I beseech you learne these two things of one whose face perhaps few of you haue seen before, and it may be neuer shall see hereafter, especially in so publike a place as this *holy Mount* whereon I stand.

First, if the worst of our condition shall betide this sinfull Nation of ours, namely to suffer for our sinne, let vs say to God as Zeba and Zalmannas did to *Gideon* : *Fall thou upon vs, for as is the man so is his strength.* So Lord if wee must suffer, fall thou upon vs, for as is the Lord so is his mercy. *England* is encompassed with the *Sea*, which for the most part is beneficall, though sometimes hurtfull : *encompassed with Gods mercies*, which are alwayes helpfull, neuer hurtfull : *encompassed with enemies*, alwayes hurtfull, neuer helpfull. If the *Sea* break in, the worst is death, and no more: if our *enemies* breake in, if they preuaile, what proud insulting, what cruell tormenting? what shall be wanting to make vs miserable? Lord wee haue sinned with our Fathers, ar. I haue deserued the vialls of thy fierce wrath: But O Lord doe thou correct vs, for thou wilt not doe it in thine anger, nor chasten vs in thine indiznation: but neuer giue vs ouer into the hands of men.

Seeing our originall is sinfull as well as all the Sonnes of *Adam*, and that wee haue deserued Gods heauy iudgements as well as others, Oh now, seeing God hath withheld his reuenging hand so long, let vs learne that counsell of *Daniel*

to

Iudg.8.21.

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to Nebuchadnezzar, to break off our sinnes by righteousesse, and our iniquity by mercy, and let there be an healing of our error. Let vs in the name of God turne before it be too late, lest wee repent when it is too late. Lord open our eyes that wee may see the day of our visitation, and prevent that fearefull doome of hauing these good things hidden from our eyes. O fortunatos nimium bona si sua noscent Britannos, we distast the enioying of that whose losse our Christian neighbours bewaile. The Christians in *Polonia* cry out for ayde: The Protestants in *Bohemia* groane vnder a heauie and intolerable burden: The Protestants of *France* send many sighes to heauen for peace or bare security. Happy *Britaines*, wee sit vnder our owne Vines, and our owne Fig-trees (God of his mercy continue it.) Let vs not cut off our welfare by our wickednesse. Wee haue not *Famine*, but *Plenty*; not *Warre*, but *Peace*; not *Pestilence*, but *Health* and *Soundnesse*. Now in a word, as the *Romans* dealt with *Victory*, clipping of her wings, that she might never flie from them againe, so let vs doe with our happiness, *Happiness it selfe!* Seeing it may (God knowes how loone) be hidden from vs, stay her flight by thankfulness and obedience. If there be amongst vs that thinke happiness absent, I wish them to *prepare her way and make her paths straight*; that shee may come in and dwell with vs. Or if she be amongst vs (as the God onely wise and immortall knoweth that
she

*she is) if she shall ever by reason of our sinnes
seeme about to translate herselfe and goe to ano-
ther nation more worthy of her then our selues
(as bringing forth better fruits.) Oh let the teares
of unsained repentance make such a flood that she
may not passe, but euermore dwell with vs, and
us with her. That our gratiouse David may re-
ioyce in the strength and welfare of vs his Sub-
iects, we in the heath and long life of so renowned
a Souveraigne. That our King may bee crowned
with happiness, his true Subiects with ioyfulness.
That the Church may haue peace, the Gospell
freedom, and the Land plenty. That the king-
dome of Christ may be enlarged, that of Anti-
christ confounded, and the ioy of the Saints per-
fected. And lewall that haue heard, or shall read,
say Amen.*

Christus est A & S.

Christus est

Christus est